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THE

# Missionary Magazine

AND

# CHRONICLE.

## MISSIONS TO SOUTH AFRICA.

THE Missions to the native tribes, included in the following sketch, were undertaken in the face of difficulties and dangers which nothing but the love of Christ and the love of souls could have induced the dauntless and self-denying founders to have encountered. The degraded and abject condition of the aborigines was not the most formidable obstacle to their progress. By labour and patience mingled with love, under God's blessing they succeeded in taming the wild Bushman and in leading him to the feet of Jesus, clothed and in his right mind; but their very success aroused the bitterest hostility of the Dutch colonists, who felt that the progress of Civilization and Christianity must be fatal to the cruel oppression which they inflicted on the natives; and to gratify the injustice and rapacity of the Boers, the first Mission in the colony was destroyed under the authority of the English Governor. But both among the Bushmen and the Namaquas, the influence of the Gospel was omnipotent; and the most debased and brutal were not only elevated to the dignity of men, and to the enjoyments of social life, "but they were washed, but they were sanctified, but they were justified in the name of the Lord Jesus, and by the Spirit of our God." Among the most distinguished converts was AFRICANER, a bloodthirsty savage, whose very name struck terror in the hearts of thousands, but who became a sincere and gentle follower of Christ, and nobly "preached the faith which once he destroyed."

### No. III.

### HISTORICAL SKETCH OF MISSIONS TO THE BUSHMEN, NAMAQUAS, GRIQUAS AND BECHUANAS.

#### THE BUSHMEN.

THE fields of Missionary effort which remain to be noticed, comprise both the *earliest* and the *latest* on which the Society has entered in Southern Africa. The first, in order of time, is the Mission to the BUSHMEN.

This Mission was commenced in 1799, in obedience to what appeared to be a special call in Divine Providence. The enterprise throughout was difficult and perilous. After travelling over a dreary pathless country for more than three weeks, Messrs. Kicherer, Edwards and Kramer reached the last abode of civilized men; and continuing their toilsome journey northwards, traversed for seven successive days a sterile, rocky desert, destitute of grass, and unenlivened by the appearance of a single human being. This was the Bushman's country; and, reaching two fountains near Zak River, about 400 miles from Cape Town, the Missionaries halted, built a hut of reeds, and endeavoured, by trifling presents, to inspire confidence in the few Bushmen who ventured near them. Their ignorance of everything, even remotely connected with religion, and their abject wretchedness, excited sincerest commiseration; while their quickness, shrewdness, and other natural qualities, manifested capabilities for something better than a resort to the inaccessible mountain fastnesses for shelter, the cavern, or fissure of a rock for a home, and a ceaseless vigilance to elude the white man's shot, as a means of preserving life; they seemed, indeed, capable of something beyond companionship, often conflict, with the lions,* in pursuit of the precarious means of subsistence which the chase might afford.

Some of the chiefs also assigned as a reason for encouraging the Bushmen, "that they kept the lions at a distance."

The mental and moral condition of the Bushmen was perhaps the lowest among the aboriginal tribes of South Africa, yet they have often shown themselves sensible of favours and worthy of confidence, while in their unreserved intercourse with those who gained their confidence they have manifested clearness of intellect, and correctness and kindliness of feeling which have shown their identity, in all but circumstances, with the more favoured portions of mankind. Besides the Bushmen, numbers of Hottentots and others resorted to the Station, some of whom appeared to be deeply and savingly impressed by the truths which the Missionaries taught. In 1803 Mr. Kicherer visited Europe, bringing with him three African Christians, Mary, Martha, and John. Their intelligent Christian spirit and demeanour during their sojourn in this country and Holland, silenced all objections arising from the alleged incapacity of the Hottentots, and afforded much encouragement to the friends of Missions. When Mr. Kicherer returned in 1805, it was found that the extreme difficulty of obtaining the means of subsistence, the quarrels among the native tribes, and other causes, had rendered the labours of Mr. Kramer and the devoted Dutch Brethren who had remained at the Station unproductive of good to the Bushmen, and the Hottentots followed Mr. Kicherer to Graaf Reinet, where he had been appointed minister of the Dutch Church. Here he provided for the converts means of support, and continued to promote their spiritual benefit.

The next effort of the Society on behalf of the Bushmen was made in 1814, when Mr. Smith and a Native Assistant removed to a part of their country near what is now Colesberg, and commenced their labours at Thornberg, and two years afterwards at a place nearer the Great Orange River, which they called Hepzibah. The

* The Bushmen frequently spoke to the Missionaries of themselves as the brothers of the lions, and seemed to understand the import of the different kinds of roaring heard of an evening, in the trackless desert, viz., whether it was the roaring of the hungry beast in search of prey, or a sort of curfew-knell, indicating his retreat to his lair.

Bushmen welcomed them with gladness, gathered together in great numbers, especially at Hepzibah, where, within a month after the arrival of the Missionary, nearly 900 Bushmen visited the place. Numbers not only assisted to build places for public worship and Mission dwellings, but cleared and cultivated the ground, and began to build themselves houses. About 1700 connected themselves with these two Stations, and large numbers attended the schools and religious services with apparent spiritual benefit, a number of Bushmen, including one of their chiefs, being publicly baptized. The change at these Stations was, according to the testimony of travellers, traders, clergymen, and Missionaries, one of the most remarkable ever witnessed among that people. During this period no thefts were committed by any Bushmen within or near the borders of the colony, and this proscribed race seemed to be rapidly becoming a settled, improved, and useful portion of the community. But there were Boers who coveted their fountains, their lands, and their unrequited services. The Missions were obstacles in the way of these Boers; they complained to the authorities, and though neither Missionaries nor people were charged with any offence, Lord Charles Somerset, whose administration was perhaps the greatest evil inflicted by the British Government upon the coloured races of South Africa, peremptorily ordered the Missionaries to return within the limits of the colony. One of them pleaded earnestly for permission to return for a short period, but Lord Charles repeated the order to remove, and the only reason assigned was that "these institutions were detrimental to the colony." The grief of the people was great, and justly so: "on the part of their oppressors there was power, but they had no helper." A few years afterwards a Boer and a freed slave occupied the Missionary's house. The Bushmens' gardens had become the Boers' ploughed corn-lands; the flocks of the Boers grazed their pastures and drank at their fountains; and the Bushmen, deprived of the protection which the moral influence of the Missionaries' presence had bestowed, preferred the rocky defile and the mountain crag to subjection to the men whose greed had proved so fatal to his race. The portioning out, a few years afterwards, of the whole of this part of the country, from the boundary of the colony to the Orange River, as farms for the Boers, explained why the Missionary institutions had been deemed detrimental to the colony. Though the Society has never since been able to form a Mission to the Bushmen, nevertheless, in connection with the Griquas, the Hottentots at Kat River, and among the Namaquas and the Bechuanas, out-stations have been formed for the Bushmen, among whom some deeply affecting instances of spiritual good have been witnessed.

### THE NAMAQUAS.

Intimately connected with the Mission to the Bushmen, was that to the NAMAQUAS and Corannas, whose country lies to the north and west of the colony, and chiefly beyond the Orange River. This work was prosecuted chiefly by Dutch and German Missionaries, who proved, with one or two exceptions, faithful and devoted men. It was, like that to the Bushmen, attended with great privation and extreme peril, and by the Divine favour with instances of marvellous success. The two excellent brothers, Albrecht, set out from Cape Town for Great Namaqualand in 1805, and after eight months of weariness, hunger, and danger, reached two fountains, one of which they called Silent Hope and the other Happy Deliverance. Shortly afterwards they removed to another fountain, which, on account of the temperature of its waters,

they called *Warm Bath*. It is difficult to imagine the arid, desolate, barren, rocky surface, which this part of Africa presents. The migratory tribes that moved from fountain to fountain to find grass for their cattle were as ignorant and spiritually necessitous as the Bushmen. Among these wandering tribes the Albrechts laboured with perseverance, fidelity, and much suffering, cheered by instances of the Divine blessing attending their efforts. In 1807 they baptized their first converts, and in the next year followed to the grave the first native of Namaqualand who had died in the faith. In 1810, Mr. Abraham Albrecht died; his brother and afflicted widow had scarcely recovered from their loss when Africaner, a noted robber chief, whose name spread terror through the colony, and the adjacent regions, and whose kraal was not far from their settlement, offended with some of the people of Warm Bath, who had assisted his enemies, threatened the station. This filled the Mission families with dismay; they dug holes in the ground, six feet deep, in which the wives of the Missionaries were concealed, to prevent their being shot down during the dreaded assault. At length, worn out with hunger, they fled to the colony, after which their settlement was plundered by Africaner and reduced to ashes. In 1812, Mr. Albrecht and some Missionaries from Europe resumed their labours among the Namaquas south of the Orange River. Mr. Campbell, at that time travelling through the country on his return from Latakoo, wrote a kind letter to Africaner commending the Missionaries to his friendly regard. The chief, gratified with the letter, expressed to Mr. Albrecht, who spent four days at his village preaching to his people, his desire to be instructed. He welcomed Mr. Ebner, who went to reside at his village, and became *a truly converted man*. The visit to Africaner was among the latest labours of Mr. Albrecht's life. He died in peace in 1815. Mr. Moffat reached Africaner's kraal in 1818, and under his influence the Christian excellencies developed in the character of this extraordinary man, caused the great change he had experienced to appear one of the most marvellous events that had occurred in that part of Africa. The land had rest, long unbroken rest, and the bloody-handed bandit, changed by the power of the Holy Spirit, became an arbiter of peace throughout the surrounding region, a preacher of righteousness, and a humble, exemplary follower of the Lord Jesus Christ. He died in 1823, cheered to his latest hour by the hopes of the Gospel of Christ. Most of the other Missionaries were removed, but Mr. Schmelen, who had arrived in 1812, still continued his efforts; he translated the Gospels into the Namaqua tongue, which in 1830 were printed and welcomed by the people, among whom this faithful and patient man laboured till his death, which occurred in 1848, after having spent thirty-seven years in the Namaqua country. Missionaries from the Rhenish Society had been associated with him during the latter years of his life; and the Wesleyan Society having also sent Missionaries to that country, the London Society directed its efforts to the eastern and northern regions.

*The remainder of this Sketch is unavoidably postponed till our next number.*

## FOURTEENTH MISSIONARY VOYAGE OF THE "JOHN WILLIAMS" IN THE SOUTH PACIFIC.

In the three months preceding her homeward voyage, the Missionary ship accomplished her *fourteenth* visitation of the several Islands in Western Polynesia, into which the Gospel was first introduced by Christian Teachers whom she carried to those dark lands. The Rev. George Turner was, on this occasion, deputed by his Brethren to undertake the service of visitor; and the following Extracts from his Journal cannot fail to awaken gratitude to God, who has so signally displayed His mercy and His power, and so amply rewarded the labours of His servants.

Less than *twenty years* since, on all the Islands about to be enumerated, the true God was utterly unknown, and the principles and habits of the people were vile and cruel. They lived hateful and hating one another, and every man's hand was against his brother; but now, as will be seen from the testimony of our Missionary, peaceful villages have sprung up in these former scenes of revenge and murder, and the songs of Zion are heard instead of the war song of the savage and the triumphs of the cannibal. It must not be forgotten that *Native Evangelists*, from the Eastern groups, were the courageous pioneers in invading those territories of the prince of darkness, and although, *in twelve different Islands* they were called to seal their testimony with their blood, yet others were found willing to take the part of the fallen, fearless of danger and of death. Thus, by toil and suffering they prepared the way for the European Missionary to carry forward and mature the glorious work; and now, from many an Island on which the white man who had dared to tread upon its shores would have shared the fate of Williams and of Harris, the earnest cry is heard from thousands, "Come over and help us."

The Island of the Western groups first visited by the "John Williams" was

### Aneiteum.

"On Friday the 7th October, I left the ship in company with Mr. Inglis and Mr. Copeland, and visited the first Station we had on the Island, on the N.E. side, and where Mr. and Mrs. Inglis have laboured for seven years. After our visit in 1845, war broke out, and the Station was abandoned. In 1848, Mr. Nisbet and I recommenced the work by locating two teachers, and ever since it has gone on favourably. Instead of the uncultivated heathen shore, without a house to be seen, there are now at Aname the lovely Mission premises, church, class room, dwelling houses, and a cheerful group of young men and women living in the neighbourhood, and under regular instruction. There were only seven young lads there, who knew their letters in 1845, now there are a thousand people in the district who can read the New Testament.

"On the Sabbath day I attended divine service. About 400 were present, and they listened with marked attention while Mr. Inglis and I addressed them. Some of them, after the service, shook hands, and said they could hardly suppress their

tears while I spoke to them of the heathen times of eleven and fourteen years back. I was pleased also to see the people pretty well clothed. Every woman, for instance, had a straw bonnet on, with the exception of some three or four, and they had a decent cotton handkerchief on their head as a substitute. There are at this Station 130 Church members. But one of the most hopeful prospects for future progress which I saw here, was the select class of sixty young men and women, who are under tuition with a view to their being employed as Native Teachers.

"The entire population of Aneiteum is 3513. All, I may say, are professedly Christian. Hardly one can now be found, who calls himself a heathen. The Church members number 297, and the candidates for admission to the Church 110. The Island is encircled by 56 school-houses, 11 chapels, and 60 Native Teachers and assistants. I was glad also to learn that the Missionaries of this Group have formed an auxiliary to the British and Foreign Bible Society. The sum raised during the last two years amounts to £60.

### Niua.

"We found here Navallak, the Aneiteum Teacher, who was located there last year, but not his fellow Teacher, named Nemeian. Poor fellow! he was killed about four months ago. The particulars of this sad event are as follows:—About thirty years ago, a party of Niua people left, to visit some friends on Aneiteum. Through stress of weather they were driven to a different part of the coast from that to which they wished to go. The Natives there, according to a common New Hebrides custom, killed the strangers and cooked their bodies. Two of them, however, escaped, and hid among the rocks. At night they stole a canoe and two paddles from an adjacent village, set up a cocoa-nut leaf for a sail, and got back to their own island. They related all about the massacre of their comrades, and from that day the Niua people determined to be avenged on the first Aneiteum men from that particular district, who came within their reach. To perpetuate the memory of the tragic deed, and hand to posterity a call for revenge, they set up sticks in the ground, and renewed them as they rotted. Unhappily, but quite unknown to the Missionaries, one of the two Teachers who were taken there last year, was from the very spot where the Niua people were massacred. Some of the old people scented out the land and pedigree of this man. The Teachers felt uneasy when they heard that the old affair was talked about, but did not think that matters would reach such a crisis. The Niua people did not like to strike the blow themselves, but gave the hint to two Tanna desperadoes living on the island at the time, and they did the deed. They way-laid the Teachers on a Sabbath day when they were returning from another part of the island, where they had gone to preach. Nemeian was hit on the head with a kawas, and fell dead. Navallak was beaten with a club, but escaped wounded. The Niua people met, declared that the death of Nemeian was sufficient to wipe off the stain, plucked up the sticks, and begged the wounded Teacher still to remain. He forgave them, consented to stay, and there he now is still at Surama. * * *

"Niua was a spot where we considered our Teachers perfectly safe; but the unhappy circumstance to which we have just referred, makes it the *sixth* island of the New Hebrides stained with the blood of God's martyred servants. But we will not give up the hope that it may ere long be a fair and fertile spot in the vineyard of Christ's Church."

ERAMANGA.

"Anchored at Dillon's Bay on the following morning, viz., Saturday, the 15th October. Mr. Gordon was soon on board, and, accompanied by him, some of us went on shore and up the hill to his residence, about 1000 feet above the level of the sea, and there we found Mrs. Gordon, well. Owing to the unhealthy swamps on the low grounds, Mr. G. has built his cottage on the high lands. Close by the house he has erected a small chapel, and has a fine bell at the one end, which echoes from hill to hill, and calls the tribes to their little Zion. Every direction is associated with the tragic scenes of November, 1839. At the foot of the hill on which the chapel stands is the stream in which Mr. Harris fell, and the beach where Mr. Williams ran into the sea. Down the hill, below Mr. Gordon's study window, is the spot where the oven was made in which Mr. Williams's body was cooked. Over in another direction is the place where the body of Mr. Harris was taken. Inland is a grove of cocoa nuts, underneath one of which the skull of Mr. Williams was buried. * * A piece of red sealing-wax, found in Mr. Williams's pocket, was supposed by the natives to be some portable god, and was carefully buried near where the skull was laid. Mr. Gordon lately recovered this, and handed it to me, to convey to Mr. W.'s children, as the only relic which he has been able to obtain of their lamented father. At first he thought, from the description of the natives, that this 'god' would turn out to be Mr. W.'s *watch*, but when found it was only red sealing-wax. The clothes, and other things found on the body after the massacre, were all distributed about, with the exception of this bit of sealing-wax, an inch and a half long.

"We had the pleasure of spending a Sabbath at Eramanga, and met with about 150 of the people in their little chapel. All was quiet and orderly. It thrilled our inmost soul to hear them, as led by Mrs. Gordon, strike up the tune of New Lydia, and also the translation and tune of 'There is a happy land.' Mr. Macfarlane and I addressed them through Mr. Gordon. They were startled and deeply interested as I told them of former times, when we tried so hard to get intercourse with them, and to show them that we were different from other white men who had visited their shores. When I read out the names of seven who swam off to us in 1845, and to whom we showed kindness, and took on shore in the boat, it appeared from the sensation created that one of them was present. He came after the service, shook hands, said some two or three more of them were alive, that our visit that day greatly surprised them, and that they marked our vessel as the one which showed them kindness, and did not take sandal-wood. They thought us quite different from all the white men with whom they had previously come in contact. * * *

"On Saturday I saw and shook hands with the chief, Kauiau, who killed Mr. Williams, and on Monday met with him again. I also saw one of his men, called Oviallo, who killed Mr. Harris. These two men feel ashamed, and shy, when the 'John Williams' comes. Neither of them were at the service on Sabbath. Probably they have had a fear also which they found it difficult to shake off. I hope, however, that Kauiau has *now* perfect confidence in our friendly intentions. On the Monday he and Oviallo walked about with us—showed us the place where Mr. Harris was first struck—the place in the stream, a few yards from it, where he fell—and the course along the road, and down to the beach, where Mr. Williams ran right into the sea. * * *

"After surveying these scenes, so full of affecting recollections, we went off to the

vessel, and took Kauiau with us. We got him down into the cabin; and as this is the first time he has ventured to go below, it proves that he has now entire confidence in us. We exchanged presents also. We gave him a trifle, and he and his people brought off to the ship 40 yams, 20 heads of taro, and three bunches of bananas—the first present which the Missionary vessel has ever had from Eramanga, and the murderer of John Williams.

On showing Kauiau all over the ship, we stood before Mr. Williams's portrait in the saloon, and told him *that* was the missionary he killed. He gazed with intense interest, said he thought he could recognize the full face, and was earnest in leading up to it some others who were with him, and in explaining what it meant. Kauiau is still a heathen comparatively, but let us hope that he may soon take a stand on the side of Christ. Mr. Gordon says that Oviallo is a more hopeful character, and seems to be deeply grieved as he thinks of his having had a hand in killing 'a man of God.'

"In March last three white men and two natives of Faté, belonging to a sandal-wooding establishment at Dillon's Bay, were killed by the Eramangans. So far as we could learn, the affair originated in a dispute about a native woman. The white men were mainly to blame. 'They brought it upon themselves,' was the remark of Captain Edwards, in whose employ the unhappy men were, and he very properly did not allow any attempt at retaliation. As Mr. Gordon's position is distinctly understood by the natives, this melancholy affair did not involve him. While the white men were fortifying their premises down on the shore, firing off their guns to intimidate, and in constant dread of an attack from the natives, Mr. and Mrs. Gordon were safe in their cottage up the hill among the natives, without either fort or fire-arms.

FATÉ.

"After pulling for half an hour up the beautiful lagoon, we reached the landing place, and there a crowd of natives awaited our arrival, who gave us a warm and hospitable welcome. A table was spread for the captain and myself in the house of the Teacher, and in another house provision was made for the boats' crews and the newly arrived Teachers. After conversation with the Teachers, the Chief Pomare, and some of the people, about the new Teachers, it was arranged that, for the present, they take up their abode with the Rarotongan Teachers. We then had the native drum beat to call all to service. The new chapel looks clean, light, and commodious. It is forty-five feet by thirty-five, wattled and plastered, thatched with grass, pulpit built with coral stones, and some rough forms throughout as seats. About 150 assembled in ten minutes. One of the Teachers gave out a hymn and prayed. I addressed them through a Faté man, who knows Samoan, and he in conclusion sang and prayed. All were remarkably attentive and orderly.

"Soon after we dismissed, the captain and I were led to two separate heaps of yams, taro, sugar-cane, cocoa nuts, covered with a mat or two; the one was a present to him, and the other to me. By-and-by two lads who had been at Samoa came each with a pig as a present to me, and presently an old lady came along with a cooked fowl and some hot yams in a basket, as a present to the captain and myself. This old lady, who was dressed in a straw bonnet and a turkey red cotton gown, turned out to be the wife of the chief. Meanwhile Mr. Griffin, the second officer, was busy on the beach buying pigs and yams for the ship. We were pleased to see the great

change at this place in their demands while bartering. Formerly it was all trinkets and tobacco; now it is calico and shirts. 'Calico, calico, calico,' was the constant cry. Having filled the two boats, and promising to send in again in the morning some more Manchester goods with which to buy the yams and pigs they had still to sell, we said good bye, and got out to the ship again before dark.

### Maré or Nengoné.

"About 4000 people on the opposite side of the island still cleave obstinately to their heathenism, but all in the districts occupied by the Brethren Jones and Creagh are professedly Christian. Their number is about 3000. Of these 224 are Church members, and 220 candidates for admission to Church fellowship. There are eight Teachers also, and a number of Assistant Teachers.

"After our English and Samoan services on board, Captain Williams, Mr. Macfarlane, Mr. Baker, and I, accompanied Mr. Jones to the shore, and there we had an afternoon service with the natives. About 250 were present. Mr. Macfarlane and I addressed them through Mr. Jones. What a change, as I told them in my address, the Gospel has effected at Maré! Instead of seeing them armed savages, as they were when I first saw them fourteen years ago, with their bodies white-washed from head to foot, and without a vestige of clothing, there they were, men, women, and children, clean and clothed, most of them with books in their hands, singing God's praises, following the words read, bowing the head in prayer, and listening with deep interest to every word we said.

"The contrast, however, between this side of the island and the other is still great and affecting. There a cloud of the darkest heathenism still hangs over the people. There they still worship the gods of their forefathers, fight with each other, eat the bodies of the slain, and delight in all manner of wickedness. Two of the Christian party who went to preach the Gospel to them some time ago were killed by these heathens. This, however, was not so much a blow at Christianity as an outburst of political revenge on two men who belonged by birth to the very tribe with whom that heathen party were then at war. They were advised not to go, but in the heat of their zeal and devotedness to the good cause, they with some others went. They were recognized, waylaid, and killed, and their bodies dragged off to the oven. The rest of the party were spared. Once a month select parties of Teachers and Church members, headed occasionally by the Missionary, visit that heathen side of the island. 'God's hammer will yet break the rock. Light will yet penetrate the darkness.'

### Lifu.

"As the wind was strong and fair, we made all sail for Lifu, and by 4 P.M. were off Mu, on the south-east side of the island, where we had arranged to place Mr. and Mrs. Baker and family, and three of the Samoan Teachers. * * The first words after the shake of the hand were: 'Have you brought us our Missionaries?' Their joy was unbounded when we pointed to the Brethren Macfarlane and Baker, and said, 'Yes, here they are—Mr. Baker to live here, and Mr. Macfarlane on the other side of the Island. * *

### Wrongs inflicted by Europeans upon Natives.

"The four natives of Lifu, to whom I have already referred as being on board our vessel, now rejoiced to find themselves once more on their native shore. There is a

tale connected with these four young men which makes us ashamed of our country. They say that they were decoyed from their island by a sandal-wooding vessel from Sydney, upwards of three years ago. They had gone on board to sell some things, were battened down in the hold, and let up on deck next day when their island was all but out of sight. They were nearly a year on Espirito Santo cutting and cleaning sandal wood, and were then taken to Ascension and sold for pigs, yams, and firewood. They were rated according to size, age, &c., and fetched from two to five pigs, and a proportionable quantity of yams and firewood for each man. There were ten of them in all. After a time six managed to run away and escaped to Hong Kong, where five of them died. The remaining four might still have been held in slavery on Ascension but for the kind help of the American Missionaries there, together with Captain Thompson, of the whaling-ship 'China.' The captain bought off two of them, and the other two were redeemed partly by their own earnings, and partly by the Missionary. They were then taken to Honolulu. The Rev. C. Damon and others carefully attended to them at that place, until Captain Manchester kindly took them to Rarotonga, there to wait the arrival of the 'John Williams.' One of them speaks English well. Mr. Williams, the British Consul at Samoa, has taken the deposition of the young man, and will report all at the proper quarter. In the course of our voyage we have traced the name of the vessel, and also that of her captain and supercargo. The Lifu people had long given up the four young men as dead, and their restoration was no small addition to the joy occasioned by the arrival of the Missionaries. Two of them are of high rank in the bay where we anchored, and it was affecting to see how the people clung to them, listening to their tale, and following them wherever they went.

### Providential Escape from a Watery Grave.

"While conversing with the Teachers in the course of the evening, they related, among other things, a remarkable escape which two of our Samoans, and the wife and two children of a third, lately had from a watery grave. While crossing to Maré their canoe was struck by a sea and went down, leaving them all swimming. A native tub floated from the canoe, and into that one of them, named Isaaka, placed the two children, steadied the tub with the one hand, and swam with the other. Three Lifu men who were with them soon became exhausted, and sank dead. For hours the two Teachers and the woman struggled on, and at last they were carried by a current to a little island. But it was a bold shore, and they could see no way of getting up. Here they thought they must perish. At length Isaaka said, 'Toniela, come here, you steady the tub, and let me throw myself on to the next great roller; if I perish, I perish, but perhaps God will lift me on to that shelving rock.' He threw himself on to the next wave, and was borne aloft in safety on to the rock. But, on looking down, he saw that the tub was upset, and the children in the sea. Again he courageously jumped over, dashed down among them, seized one of the children, clasped it to his left breast, threw himself on to another roller and was lifted up, child and all, on to a ridge of rock. He threw the child up higher, and climbed after it. It seemed dead. He shook the little fellow by the heels, sucked his mouth and nostrils, and life returned. He then ran off in search of natives—got ropes, and all were soon safe up with himself: and there they sat down and wept, and thanked God for their marvellous preservation. Isaaka deserves a gold medal. * * *

"Friday, Oct. 28th. Captain Williams stood in again with the ship, manned three boats, and proceeded to land the goods. Mr. and Mrs. Baker and family, and Mr. and Mrs. Macfarlane came on shore with the first boats, and soon after we had a meeting in the chapel. The chapel is a strong stone building erected some years ago by the Teachers and people, 114 feet by 38. About 600 people were present. * * Mr. Baker has under his care six Samoan and Rarotongan Teachers, a number of Lifu Assistant Teachers, and a district containing a population of about 4000 people, the most of whom have abandoned heathenism and become professedly Christian.

"On the 31st of October, the Teachers, and I should think a thousand people, assembled at West Bay from the neighbouring villages, and here, as at Mr. Baker's Station, they brought us a present of yams for the ship. In the short speech which accompanied their present, they said—'We are greatly pleased that we have at length got a Missionary. We do not know what may spring up in our hearts some other day, but at present there is nothing there but joy.'

"Mr. Macfarlane's goods were soon landed. The willing crowd picked up the things from the boat as soon as it touched the beach, and trunks, casks, and cases flew up to the Teacher's house, in at the door, and were laid down in whichever of the rooms Mr. Macfarlane pleased to direct. So rapidly did everything go on, that by the evening all was landed, and Mr. Jones and I had tea with Mrs. Macfarlane in her new abode, the close of the first day of her actual Missionary life.

UEA.

"We have now five Teachers at Uea, and five preaching Stations, at which an aggregate of 1300 people worship God and listen to His Word every Lord's day. Fourteen are under special instruction as candidates for Church-membership, as soon as one of the Missionaries from Maré or Lifu can arrange to spend a week or two in the Group, to aid in the formation of a Christian Church, and other pastoral duties. This is a fine field for a Missionary, and one is greatly needed.

"Here, and also at Lifu, Maré, and Aneiteum, I had presented to me as many as eighty-six of the cast-away idol gods of heathen times—gods of the sea, gods of the land, gods of the plantation, war-gods, disease-making gods, storm and rain-making gods, &c. I have also received twenty-six more, to be taken to some of my brother Missionaries, making in all 112 of these unmistakeable trophies of the power of the Gospel of Jesus to overturn idolatry of every name, and triumph in every place."

After giving the deeply interesting accounts of SAVAGE ISLAND, which appeared in our last number, Mr. Turner concludes his Journal with the following results of Missionary labours in the several Islands he had visited.

"In summing up our progress in these Islands now visited, where twenty years ago we had not a single Missionary, or a single convert from heathenism, and at the very entrance to which John Williams then fell, we find that out of a population in the twelve Islands which we now occupy of about 65,500 souls, we have 19,743 who have renounced heathenism, and are professedly Christian. Of these there are 645 Church-members, and 689 Candidates for admission to the Church. There are labouring among them ten European Missionaries, and 231 Native Teachers and Assistants. Three printing presses also are at work, especially devoted to the Papuan Vernacular of the respective Islands."

## CHINA.

### CAPTURE OF SU-CHOW BY THE INSURGENTS.

DURING the past month the intelligence has reached England of the renewed attacks of the Chinese Insurgents against the forces of the Emperor. For many months the city of *Nanking*, the head quarters of the former, was closely invested by the imperial troops; but in the spring of the present year the Insurgents made a vigorous and successful sortie, in which multitudes of their adversaries were destroyed, and the rest utterly routed. Large bodies fled in the direction of Su-chow, a city containing, with its suburbs, more than TWO MILLIONS OF PEOPLE, and celebrated throughout the empire for its wealth and beauty. Thither they were followed by the Insurgents; and the subjoined extract from a letter of the Rev. Wm. Muirhead, dated Shanghae, gives an affecting representation of the overthrow of the city, and the flight or destruction of its multitudinous inhabitants.

Our readers will be thankful to learn that our Missionary Brethren are, by God's gracious providence, secure from the horrors of war; and, as Mr. Muirhead states, even the imperial officers are glad to seek protection, against their sanguinary countrymen, from the united forces of Great Britain and France. Surely every friend of Missions, and every subject of the Prince of Peace, should pray earnestly that those monstrous evils may be brought to a speedy termination, and overruled for the establishment of a righteous and permanent peace.

EXTRACT OF LETTER FROM THE REV. W. MUIRHEAD, DATED SHANGHAE, 14TH JUNE, 1860.

"I now write you in regard to the present aspect of affairs here. Within the last month there has been great excitement, owing to the progress of the rebels in the interior, and at comparatively short distance from this city. They made a sortie on the Imperial camps near Nanking, and succeeded in destroying a large number of their adversaries. An immense store of military *materiel* fell into their hands, and the result of the whole was that the Imperial soldiers were dispirited, and fled in all directions. Many of the deserters came to *Su-Chow*, the provincial city, about eighty miles from Shanghae, and their conduct and appearance were such as greatly to alarm the peaceable inhabitants. These in turn escaped into the country round about, but in the general *mêlée* not a few of the people and the mandarins were killed, and among the latter was the Governor of the place. It is said that the confusion was so great, and the Imperial soldiers were in such a disaffected state, that, through their means, the rebels were allowed to enter the city, and after capturing several important places beyond it, they are now in complete possession of Su-chow. The first news were communicated by the chief mandarin to the foreign authorities, coupled with the statement that the rebels were marching on Shanghae, and begging our protection. Troops were accordingly landed, and placed at different points for the defence of the Settlement. * * *

"The Governor-General is now here, soliciting, it is said, the interference of the foreign troops at Su-Chow. Meanwhile, our forces have moved up to the north, in pursuance of their original object, and the strange anomaly is presented of our protecting the government and people in the south, and that at their own request, while we are engaged in hostile measures against them near the capital. * * *

"Owing to the troubles at Su-Chow shortly before its capture, thousands of Nanking refugees, who had been residing there from the time that city was taken by the insurgents, have dispersed in different directions, and numbers of them have come down to Shanghae. They are an interesting class of people, presenting many grounds of superiority to those around us. There is a degree of intelligence and respectability about them which we do not find common in this neighbourhood. Though they are greatly reduced in circumstances from their former *status* in life, there is something in their appearance and general demeanour which is very gratifying, and rejoices us in the prospect of Missionaries being placed at some future time in their part of the country. An agent in connection with us, a speaking mandarin, and who was formerly one of themselves—a refugee from Nanking—has been appointed to visit these strangers, and a goodly number attend the service at the chapel. May God's blessing rest upon the efforts put forth on their account."

## CITY OF SU-CHOW.

In connection with the preceding article it will be interesting and no less affecting to our readers, to peruse the following description of this magnificent city from the pen of the Rev. Joseph Edkins, written but a short time before its overthrow. It is saddening to think that objects so deeply interesting have since been enwraped in devouring flames, and the millions of the citizens driven from their homes or consigned by those ruthless enemies to fire and sword.

"Shanghae is a large city, boasting its 200,000 citizens; but it is small when compared with Su-chow. That city has six principal gates, and the population in the neighbourhood of each of these is said to equal the population of Shanghai. For several years it has been occasionally visited, and large numbers of books and Testaments have been distributed there.

"Here and there, in the midst of its dense mass of houses, will be found a garden devoted to enjoyment. Paths lined with rockwork, and leading to caves overgrown with creepers, or round the banks of a miniature lake, invite the pedestrian to retreat from the adjoining dusty streets. Large buildings with fantastic roofs reveal in their interior a multitude of small square tea-tables surrounded by visitors, who are seated on stools without backs. An enormous tea-kettle, made of the Chinese white copper or block-tin, and having a capacity of several gallons, is seen in active operation supplying the smaller kettles, which the waiters carry in their hands to fill the tea-cups of the guests. The ornaments of such buildings are the curved tiling on the outside, the gaily-painted roof-beams on the inside, the windows often made of open work of tiles placed together in curious forms, the high-flown name of the establishment in large gilt Chinese characters, and a painted

figure of Phœnix, dragon or tiger, on the wall over the kitchen range. It was in such a scene that the writer of this sketch first preached within the walls of Sucheu.

"There are no hills nearer than three miles, but a most interesting view of the city is obtained in some of the pagodas. Of these the finest is the Poh-zi-tah. This has nine stories. It was easy of access till lately. Now the ascent is forbidden on account of a suicide committed there last year by an unhappy citizen who threw himself from the summit. The vast alluvial plain, in which are situated Shanghai, Su-chow, and some twenty or thirty other cities, is seen to advantage from it. The canals which irrigate the land intersecting the country on all sides look like lines of silver threading their way through the dark rich soil of this, the most fertile plain in the world. Everywhere are seen cottages clustered three or four together, and protected from the north wind of winter by a thick grove of the small bamboo. To the south and west principally lies the great city, its most conspicuous objects being the temples, pagodas, yamens (or Government offices), and wall. Beyond the vast western suburb outside of the gate, called the chang-men, rises a little hill, on which are a crowd of temples and a pagoda. This and the canal which connects it with the city, three miles in length, are the perpetual resort of many hundred boats called flower-boats. A few miles farther are seen larger hills, on which there are many beautiful views. They fringe the great lake Tai-hu on its northern shore. In every hollow along the sides of these hills are tombs, visited frequently by the families to which they belong. At the beginning of April the weather changes from cold wind and rain to delightful sunshine. It is the favourite time for worshipping ancestors. The citizen, as soon as the Tsing-ming festival is come, dons his best attire, and proceeds to the family grave among the hills. There, in front of the sepulchral mound which covers the remains of his progenitors, he bows, kneels, and falls prostrate, at the same time burning gilt paper, and discharging fire crackers in honour of the dead.

"Customs like these are dear to the Chinese heart. They are conformed to fashion, and have the stamp of respectability, and there is combined with them a religious and moral element. How difficult to remove them and replace them by the holy institutions of Christianity! There needs first a shaking of the nation. But prophecy has said, 'I will shake the nations,' and in China there has commenced an era of change, when multitudes are suffering present calamities for the ultimate good of the whole nation.

"There is no greater mart in China for all articles of trade than Su-chow. Here are collected the precious stones of Yünnan and the Burman peninsula, the drugs of Si-chwen, the furs of the north, the black tea, and carved ivory of the south, the green tea and silk of Central China, the satins of Nanking, the fans of Peking, lacquered cabinets from Japan, paper from Corea, and porcelain from Kiang-si."

Our Missionaries from Shanghae have made frequent visits to the city of Su-chow, and Native Agents were stationed there with the view of diffusing Christian knowledge among its numerous inhabitants by the distribution of the Scriptures, religious tracts, and familiar instruction.

These efforts had been attended with much encouragement, several individuals had renounced idolatry, and our brethren looked forward to

the early settlement of one of their number in Su-chow: and this object, though for a season deferred, will, we doubt not, yet be realised.

The Rev. G. John proceeded to Su-chow in the month of April, and the following is his brief report of that last visit:—

"Being late when we arrived at Su-chow, we were not able to have an interview with the Native Assistants. This morning, however, very early, they came on board the boat. We were cheered to learn that they are now allowed to carry on their evangelistic labours in the city as well as in the suburbs; and that there were two or three who seemed to be interested in the truth, and were seeking for baptism. Whilst they were gone to inform the converts and the candidates of our arrival, we went out to preach. First of all we made an attempt to enter the city, but were forbidden. The guard stationed at the gate told us very respectfully that orders had been received from the Lieutenant-Governor not to allow any foreigner to enter the city without his permission. We then turned our faces towards the suburbs, and I spent the morning in preaching in the streets and temples. In the afternoon we had a delightful service with the Native Assistants, converts, and inquirers. The candidates were examined; but, as their knowledge of the truth is rather limited, their baptism has been deferred to a future period. The evening was very pleasantly spent in explaining a number of Scripture passages which the Native Assistants had marked down, in the course of their reading, as difficult."

## SOUTH AFRICA.

### MISSION TO THE COUNTRY OF THE MAKOLOLO, NORTH OF THE ZAMBESI.

We have waited for several weeks in the anxious hope of receiving letters from Messrs. Helmore and Price, announcing their arrival north of the Zambesi, the district in which they purpose to establish a Mission Station. Hitherto, however, we have been denied this gratification; but the delay can scarcely excite surprise when we consider not only their distance from the colony, but the difficulties of communication through the intervening desert. Sir George Grey, the Governor of the Cape, has expressed his intention, if possible, to establish some regular mode of communication with the distant interior, and it may be hoped now that his Excellency has resumed the government, that he will shortly carry out this purpose, and that hereafter our intercourse with the Missionaries, both on the north and south of the Zambesi, will be more frequent and regular. In the meantime, our readers will be able to form some just estimate of the difficulties and dangers of the protracted journey, which our friends had to accomplish in reaching the scenes of their destination. The journey of our brother Moffat and his companions has already been described in a former number, and the subjoined letter, written by Mrs. Helmore towards the close of September last, to the sister of her husband, must impress every reader with a high sense of the faith and piety of the writer, and

with devout gratitude to God, who guided and guarded the Missionary, his wife, and their little ones, amidst the perils of the wilderness.

"I write this in a pretty little hut, 14 feet by 12, built by your brother. The walls are of Palmyra wood, and it is thatched with Palmyra leaves, so it answers literally to the name we have given it—*Palmyra Lodge*, and though rough-looking on the outside, it forms a delightful shelter from the scorching rays of the sun. I should tell you that it is 'Hartebeish' shape, and has a window at each end with thin calico instead of glass. I only wish I were in a hut of similar description, but of larger dimensions, north of the Zambesi, instead of being still 200 miles south of it, and the prospect of another six weeks' journey; but I must be patient, and leave fearing for the future to record the mercies of the past.

A DRY AND THIRSTY LAND WHERE NO WATER IS.

The last stage of our journey has been without exception the most trying time of travelling I have experienced in Africa. We are now within the Tropics, and on a journey we are more exposed than in a house; the heat during the day is intense, 102° in the shade—and often affects me with faintness and giddiness; but the early mornings are still pleasantly cool. We may expect rain this month, and are longing for it, as those only can long who have travelled through a dry and parched wilderness where no water is. Our poor oxen were at one time four, at another, five days without drink. It was quite painful to see how tame they were rendered by thirst: they crowded round the waggon, licking the water casks, and putting their noses down to the dishes and basins, and then looked up to our faces, as if asking for water. We suffered very much ourselves from thirst, being obliged to economize the little we had in our vessels, not knowing when we should get more. We had guides, but they either could not or would not give us any information. Tuesday the 6th inst. was one of the most trying days I ever passed. About sunrise the poor oxen, which had been painfully dragging the heavy waggons through the deep sand during the night, stopping now and then to draw breath, gave signs of giving up altogether. We had not gone as many miles as we had travelled hours.

"My husband now resolved to remain behind with one waggon and a single man, while I and the children and the rest of the people went forward with all the oxen, thinking that we should certainly reach water by night. We had had a very scanty supply the day before; the men had not tasted drink since breakfast until late in the evening—we divided a bottle full among *four* of them. There now remained *five* bottles of water; I gave my husband three, and reserved two for the children, expecting that we should get water first. It was a sorrowful parting, for we were all faint from thirst, and of course eating was out of the question; we were afraid even to do anything lest exercise should aggravate our thirst. After dragging slowly on for four hours the heat obliged us to stop.

A MOTHER'S SOLICITUDE FOR HER LITTLE ONES.

The poor children continually asked for water; I put them off as long as I could, and when they could be denied no longer doled the precious fluid out a spoonful at a time to each of them. Poor Selina and Henry cried bitterly. Willie bore up manfully, but his sunken eyes showed how much he suffered. Occasionally I observed a convulsive twitching of his features, showing what an

effort he was making to restrain his feelings. As for dear Lizzie, she did not utter a word of complaint, nor even ask for water, but lay on the ground all the day perfectly quiet, her lips quite parched and blackened. About sunset we made another attempt, and got on about five miles. The people then proposed going on with the oxen in search of water, promising to return with a supply to the waggon, but I urged their resting a little and then making another attempt, that we might possibly get near enough to walk on to it. They yielded, tied up the poor oxen to prevent their wandering, and laid down to sleep, having tasted neither food nor drink all day. None of us could eat. I gave the children a little dried fruit, slightly acid, in the middle of the day, but thirst took away all desire to eat. Once in the course of the afternoon dear Willie, after a desperate effort not to cry, suddenly asked me if he might go and drain the bottles. Of course I consented, and presently he called out to me with much eagerness that he had 'found some.' Poor little fellow! it must have been little indeed, for his sister Selina had drained them already. Soon after he called out that he had found another bottle of water:—you can imagine the disappointment when I told him it was cocoa nut oil melted by the heat. But this is a digression—I must go back to our outspanning about 9 P.M. The water was long since gone, and as a last resource just before dark I divided among the children half a teacupful of wine and water, which I had been reserving in case I should feel faint. They were revived by it, and said 'how nice it was,' though it scarcely allayed their thirst. Henry at length cried himself to sleep, and the rest were dozing feverishly. It was a beautiful moonlight night, but the air hot and sultry. I sat in front of the waggon, unable to sleep, hoping that water might arrive before the children woke on another day. About half-past 10 I saw some persons approaching; they proved to be two Bakalari bringing a tin canteen *half full of water*, and a note from Mrs. Price, saying that having heard from the man we had sent forward of the trouble we were in, and being themselves not very far from the water, *they had sent us all they had.* The sound of water soon roused the children, who had tried in vain to sleep, and I shall not soon forget the rush they made to get a drink. There was not much, but enough for the present. I gave each of the children and men a cupful, and then drank myself; it was the first liquid that had entered my lips for more than twenty-four hours, and I had eaten nothing. The Bakalari passed on after depositing the precious treasure, saying that though they had brought me water they had none for themselves. They were merely passing travellers—I almost thought them angels sent from heaven. All now slept comfortably excepting myself: my mind had been too much excited for sleep. And now a fresh disturbance arose—the poor oxen had smelt the water, and became very troublesome; the loose cattle crowding about the waggon, licking and snuffing, and pushing their noses towards me, as if begging for water.

"At two o'clock I aroused the men, telling them that if we were to make another attempt to reach water, no time was to be lost. They were tired and faint, and very unwilling to move, but at last they got up, and began to unloose the oxen and drive them off without the waggon. I remonstrated, but in vain; they had lost all spirit, 'lipelu li strule,' as the Bechuanas say. I was obliged to let them go, but they assured me I should have water sent as quickly as possible, and the cattle should be brought back again after they had drunk. They knew no more than I did the distance to the water.

AFRICAN LOVE—HELP IN NEED.

"I felt anxious at their leaving us, at the thought of perhaps spending another day like the past; but they had not been gone more than half an hour, when I saw in the bright moonlight a figure at a distance coming along the road. At first I could not make it out—it looked so tall; but, on coming nearer, who should it prove to be but my servant-girl Kionecoe, eighteen years of age, carrying on her head an immense calabash holding about a pailful of water! On hearing of our distress she volunteered to assist us. She had walked four hours. A young man had set out with her, but he had driven on the sheep the day before, a great distance, without either food or water, and became so exhausted that he lay down under a bush to rest, and on she came alone, in the dead of night, in a strange country *infested with lions*, bearing her precious burden. Oh, how grateful I felt to her! Surely *woman* is the same all the world over! She had only lived with me since June, was but an indifferent servant, and had never shown any particular attachment to the children; but this kind act revealed her heart, and seemed to draw us more closely together, for her conduct since that has been excellent. I made a bed for the girl beside me in the forepart of the waggon, and the children having now slaked their thirst with the deliciously cool water, we all slept till six o'clock. I made coffee and offered some to Kionecoe and the young man, who had now come up. At first they declined it, saying the water was for me and the children. I had now the happiness of seeing the children enjoy a meal of tea and biscuits; and then, once more filling up my two bottles, I sent the calabash with the remainder of its contents to my husband, who by this time stood greatly in need of it. The distance was about twelve miles. I afterwards found that we were about the same from the water. Another hot day had now commenced, and I had still only the two bottles of water; so, thinking employment the best thing for the children, I made them take off their shoes and stockings and outer garments, and sit upon the bed, and I gave them a bag of buttons to assort and string.

THE SPIRIT OF HEAVINESS EXCHANGED FOR THE GARMENT OF PRAISE.

"About noon a horseman drove up, leading a second horse with two water casks and a tin canteen on his back. This was a supply for your brother, sent by our kind fellow-travellers Captain and Mrs. Thompson, who had heard of our distresses from the Prices. The man said that an ox was coming with a supply for me, but I begged for a little from the tin to make coffee, promising to make it good when my supply arrived; and while we were preparing the coffee up came the pack ox sent by Mr. Price, with two water casks for me, and soon after some Bakalari arrived with a calabash; so we had now an abundant supply, and my heart overflowed with gratitude to our Father in heaven, who had watched over me and mine, as over Hagar of old, and sent us relief. I related that and other instances of God's care to the children the day before, and exhorted them to pray to their Heavenly Father, and rest assured that He would send us help; they now referred to the subject, saying, 'it was just as I had said.' I could not but wish that the simple experience they had now had might prove a valuable lesson through life. We could now wash our faces and hands, a luxury we had not enjoyed since Sunday.

"Mr. and Mrs. Thompson rode up to the waggon in the afternoon, to see if they could be of any further assistance, and brought a little milk for the children. It has been very pleasant to meet thus with agreeable and educated fellow-countrymen,

and has tended greatly to alleviate the feeling of solitude while travelling through the uninhabited wilderness. Now, however, we have separated. Mr. T.'s party have gone to the lake, and go out by Walwich Bay for England.

"A span of oxen passed me in the middle of the day, going to fetch my husband, and about half-past nine on Wednesday night a span arrived for us. We waited two hours, thinking his waggon might come up; but, hearing nothing of it, we started, and I sent a note and a can of water for him by some Bakalari, which they faithfully delivered. We travelled five hours, and then one of the hind oxen laid himself down and refused to stir; so we outspanned for two hours, and had just taken a slight breakfast when Mr. Price came to meet us, and in another hour we reached Logaganing, where Mrs. P. had kindly prepared a substantial breakfast. My husband did not come up till the evening, and, as the water of these wells was rather salt, we moved on next day one hour to the deep well of 'Nkaune. Here we formed quite an interesting encampment there, on a dry saltpan surrounded by bushes. On the side were Mr. Thompson's two waggons, cart, and two tents; at a short distance Dr. Holden's two waggons and his tent between them; on the other side Mr. Price and Thabe's waggons, and our own two and tent.

"Our next halting-place was Banchakuru. Here was a deep well of twelve feet, with water dropping from the rocky sides;—one of the men said it reminded him of God's bringing water from a rock for the Israelites of old. There were now again several days without water, but as we knew about the distance, we could arrange accordingly. We cooked a quantity of provisions, and filled every available vessel with water, so we did not suffer.

"About a mile from this place (Lotlakami), the axle of our large waggon broke, and down it came on one side, so we had to get out and walk. Here was another instance of Divine care, for had this happened during one of those long stages without water, or even the day before, when we were twenty miles from water, how different it would have been. We were greatly disappointed on arriving here, to find, instead of the nice fountain we expected, nothing but a dense mass of mud; it required two whole days' hard labour to clear away the mud so as to obtain sufficient water for the cattle; most of them had been by this time five days without drink. We were now brought to a stand-still, partly by the fatigue of the poor oxen, but chiefly by the domestic incumbrances of Mrs. Price. On Tuesday last she was safely confined of a sweet little girl; everything has since been most favourable, and in about ten days we hope to be able to resume our journey."

## JUVENILE EFFORT FOR THE REPAIRS AND OUTFIT OF THE MISSIONARY SHIP.

In the last number of the "Missionary Magazine," the Directors announced the return of the "John Williams," and expressed their anxiety that she should revisit those scenes where her presence is so much needed, with the least possible delay. To fit her, however, for this service, and to provide her with sails, ropes, and other costly stores for a voyage of four years, will entail an expenditure of at least £3000. This large sum, it must be obvious, cannot be met out of the ordinary income

of the Society. The Directors have therefore resolved earnestly to invite once more the aid of that interesting class by whose energetic efforts the necessary funds were raised for her original purchase and subsequent repairs. And they do this, not merely in the belief that their young friends, if wisely directed and suitably encouraged, will again, as in former years, cheerfully undertake the task, but with the assurance that many upon whom the work of converting the world to the Saviour must hereafter devolve, will, with God's blessing, be brought by this means to feel more deeply interested in that great and blessed object.

But while the Directors desire to enlist anew the agency of their juvenile friends, and are adopting measures for the purpose, they would strongly deprecate the *indiscriminate* employment of children as Collectors, either for this or any other religious object. They are, therefore, anxious to place the proposed movement as much as possible in the hands of those whose natural or spiritual relationship to the young invests them with the right of supervision and control. Assured that, if thus regulated, the proposed effort may prove an unmixed benefit, the Directors appeal to their Christian friends generally, but more especially to Ministers, Parents, and the Conductors, Superintendents, and Teachers of Schools in connection with the Society, for their prompt and energetic assistance. They would suggest that the heads of families should bring it before their households; that the subject should be presented from the pulpit, but especially that, *in every congregation and Sunday School, a Juvenile Missionary Meeting should be convened*, at which the great objects which the ship is intended to promote may be presented, and such details supplied of her eventful voyages amongst the Islands of the South Seas, as will show the extent and importance of the work she annually performs, and tend to create an intelligent interest in the enterprise. The Directors would also suggest, that in each Congregation and School a Secretary and Treasurer should be appointed for obtaining this special fund, who should procure and furnish cards and papers for Collectors, give them suitable counsels, and receive and remit their contributions. And as it is expected the ship will sail again in November, taking with her several newly-appointed Missionaries, the Directors would urgently entreat their brethren and friends throughout the country to adopt the measures they have indicated, or any others which they may deem preferable, for securing the object *without delay*.

Cards and papers may be obtained by application to the Rev. E. Prout, Mission House, Blomfield Street, to whom all remittances should be forwarded.

# MISSIONARY CONTRIBUTIONS.

## *From 18th April, to 14th July*, 1860.

*Continued from last Month.*

### LEICESTERSHIRE.

Auxiliary Society per T. Nunneley, Esq., on account..220 0 0

For the Widows' & Orphans' Fund.

*Ashby-de-la-Zouch.* 1 5 0
*Hinckley* ..... 1 1 0
222*l.* 6*s.*

### LINCOLNSHIRE.

*Stamford.*

Miss Fysh.....(A.) 5 0 0
Miss E. Fysh ...(A.) 5 0 0
10*l.*

### MIDDLESEX.

*Cowley.* Legacy of late Rev. H. Campbell, further payment.....180 6 9

*Enfield.*

Mark Noble, Esq..... 2 0 0
Rev. W. Slater..... 2 2 0
For Widows' Fund. 6 0 0
Juvenile Association 9 4 11
19*l.* 6*s.* 11*d.*

*Hampton.*

For Widows' Fund. 0 14 0

*Hendon.*

Rev. T. Fison's Domestic Auxiliary..... 3 7 6
Mrs. Spalding's Box 4 1 0
7*l.* 8*s.* 6*d.*

*Hornsey.*

Park Chapel Auxiliary.

Rev. J. Corbin, President.

Mr. J. Cook, Treasurer.

Mr. F. S. Foxwell, Secretary.

For 1859—1860.

Collected by—

Master J. J. Corbin. 1 12 0
Mrs. Cole ..... 0 13 0
Mrs. Foxwell and Miss Rix..... 19 8 0
Miss Graham and Miss Cook ..... 7 16 6
Mrs. Hazell & Mrs. Fleming ..... 16 1 0
Mrs. Macey ..... 7 10 9
Miss Thomson and Miss M. F. Cook .. 9 16 7

Missionary Boxes.

Master J. J. Corbin. 0 5 6
Mrs. Cornwell, April 1859 ..... 0 4 2
Mr. Cornwell ..... 0 4 11
Master Foxwell..... 0 6 11
Three Friends, per Miss Graham ..... 0 6 6
Miss Goodman ..... 0 5 0
Mrs. Macey ..... 0 5 6
The Misses Podmore 0 7 7
Master A. and H. Sidebottom ..... 0 13 8
Sunday School Children..... 2 14 2
Public Meeting ..... 12 0 0
Collections in May.. 11 10 7
Mrs. Corbin and Friends, for Mrs. Rice's Canarese School, Bangalore 10 0 0
Collection for Widows & Orphans... 7 2 8

For China.

Collection, 29th Jan. 15 4 11
Sunday School Children..... 0 11 6
Mrs. Macey ..... 0 14 3
Miss M. F. Cook..... 2 7 0

For India.

Sunday School Children..... 0 8 8
Mrs. Lewin ..... 0 5 0

128 16 4

A Box of useful Wearing Apparel, value £11 11*s.*, for Rev. E. and Mrs. Birt, Peelton, South Africa, sent carriage free by Mr. J. L. Budden.

On account of 1860-61 20 0 0

*Poyle.*

Rev. L. Hall and Friends.

A Friend to Missions..... 1 0 0
Mr. H. Ward ..(A.) 1 1 0
Sunday School, Boys' ..... 0 9 0
Ditto Girls' ..... 0 18 7
Missionary Boxes .. 2 11 8
Juvenile Society..... 2 3 0
Prayer Meeting Fund ..... 4 2 6
Collection at Annual Meeting ..... 11 17 9
24*l.* 8*s.* 6*d.*

*Stanwell.*

Sunday School ..... 0 10 0

*Twickenham.*

Sunday School ..... 0 10 0

*Uxbridge.*

Per Mr. S. H. Collins 24 13 8

### MONMOUTHSHIRE.

*Brynmawr.*

Collection ..... 10 0 0
Rev. W. Jenkins .... 1 0 0
11*l.*

*New Inn.*

Rev. D. Davies.

Collection ..... 14 7 7
Interest on the Legacy of the late Mr. Edward Wrench ..... 3 0 0
17*l.* 7*s.* 7*d.*

### NORFOLK.

*Lynn.*

Union Chapel.

Rev. E. L. Hull.

Contributions, per Mr. W. C. Wigg ... 12 8 0

*Norwich.*

For Pareychaley Chapel.

Per Rev. J. Abbs.

Mr. R. Ford ..... 0 2 6
A Friend..... 0 2 6
Mr. W. H. Goose ... 0 5 0
Mr. J. King ..... 0 10 0
Mr. R. Stannard ..... 0 10 0
1*l.* 10*s.*

*Yarmouth.*

For the Native Teacher, per Mr. S. C. Burton..... 10 0 0

Subscriptions.

Garson Blake ..... 0 10 0
Lovewell Blake ..... 0 5 0
Garson J. Blake..... 0 5 0
Missionary Box ..... 0 8 0
1*l.* 8*s.*

### NORTHAMPTONSHIRE.

*Crick.*

Mr. E. Hassan ..... 1 10 0

### NOTTINGHAMSHIRE.

Auxiliary Society.

J. Cole, Esq., Treasurer.

Castle Gate Chapel.

Collections ..... 48 15 5

Collected by—

Miss Nixon ..... 1 11 0
Mrs. Rawson ..... 3 10 6
Miss Spencer ..... 0 14 6
Miss Leaver..... 0 12 11
Miss Barton..... 1 19 6
Miss Preston ..... 4 0 6
Miss Wells ..... 3 5 0
Mr. James Wood ... 0 15 0
Mr. W. Straw..... 1 7 6
Master A. P. Wells. 0 16 6
Mrs. Thorpe's Missionary Box .. ..... 1 0 0
Mrs. Parr's ditto .. 1 0 0
Mr. Brummall..... 1 0 0
Mr. Bettison ..... 0 10 0
Mr. Glover..... 0 10 0
Castle Gate Sunday School ..... 4 5 7

Friar Lane Chapel.

Collections ..... 33 15 10

St. James's Street Chapel.

Collections ..... 14 18 3
Subscriptions ..... 15 5 4

Albion Chapel, Sneinton.

Collections ..... 8 1 6
Sunday School..... 8 0 0
Public Meeting ..... 7 6 0
Missionary Communion, less Expenses ..... 8 0 0

171 0 4

*Radford.*

Collected by—

E. Swift ..... 0 18 8
P. Houldgate ..... 0 13 8
C. Brown ..... 0 8 10
S. Mather ..... 0 7 10
Collection ..... 0 11 0
3*l.*

*Keyworth.*

Collection ..... 7 11
Missionary Boxes ..... 17 11
Donation ..... 0 2 6
Exs. 10*s.* 7*d.*; 2*l.* 7*s.* 9*d.*

*Hyson Green.*

Collection ..... 1 2 2

*Selston.*

Collection ..... 1 4 0

*Mansfield.*

W. Wilson, Esq..... 5 0 0
Thos. Foster, Esq.. 5 0 0
Mrs. Foster ..... 1 0 0
Mrs. S. Foster..... 1 0 0
Mr. Watson..... 1 1 0
Miss F. P. Watson.. 0 10 0
Mr. Grant ..... 0 10 6
Rev. W. Jackson .... 0 5 0
Miss Grierson..... 0 5 0
Mr. Allen ..... 0 5 0
Mrs. J. Ellis..... 0 5 0
Mr. Thompson ..... 0 4 0
Mrs. Sansome..... 0 5 0
Mrs. Place..... 0 4 4
Mr. Morris ..... 0 2 6
Mr. Green ..... 0 2 6
Mrs. Beaumont ..... 0 1 0
Mr. Robertson ..... 0 1 0
Mr. Harvey ..... 0 1 0
Mr. Kershaw ..... 0 1 0

Missionary Boxes.

Miss Wilson's Class 0 3 3
Miss Orton's ditto.. 0 3 3
Miss Allen's ditto... 0 2 6
Boys' ..... 0 0 6
Children's Cards ... 0 0 8
Willie Jackson ..... 0 4 6

35 16 4
Less Expenses .... 3 5 0

32 11 4

Including £2 for Native Girl, "Aza Foster," at Madras.

*Moor Green.*

Collections ..... 1 6 6
Sunday School ..... 0 16 6
2*l.* 3*s.*

*Sutton-in-Ashfield.*

Collections ..... 3 18 6

217 7 1

Expenses, Printing, Anniversary Meetings, &c..... 14 18 2

202 8 11

*Newark.*

Rev. T. B. Attenborough.

Collections and Breakfast ..... 12 14 9
Mrs. Deeping ..... 1 1 6
Mrs. Bilson ..... 1 0 0
Mrs. Capp ..... 1 0 0
Miss Readhouse..... 0 10 0
Mrs. Deeping's Box 0 5 7
Mrs. Jackson's do... 0 4 0
For the Widows' and Orphans' Fund ... 2 0 0
Ladies' Missionary Basket, including £3 from Female Sewing Class, for Native Girl, in the Mission School at Bangalore, to be named Mary Eleanor Deeping.. 10 0 0
Exs. 25*s.*; 27*l.* 10*s.* 4*d.*

*Worksop.*

Contributions, per Mr. Pearson..... 11 0 0

### OXFORDSHIRE.

*Deddington.*

Rev. O. Parker.

Collected by Miss Parker..... 2 16 0
Boxes ..... 2 1 6

4 17 0

Less Home Missionary Society and Expenses ..... 1 2 6

3 14 6

*Henley-on-Thames.*

On account, per J. Maynard, Esq.. 40 0 0
J. F. Maitland, Esq., (A.) 5 0 0
45*l.*

*Lewknor.*

Per Rev. W. H. Fremantle ..... 1 1 0

*Oxford* Auxiliary Society.

M. Underhill, Esq., Treas.

Mr. Lowe ..... 5 0 0
M. Underhill ..... 1 0 0
Mrs. Underhill ..... 1 0 0
H. S. Underhill ..... 1 0 0
J. Chillingworth ... 1 0 0
A. S. Booth ..... 1 0 0

Thos. Jones ..... 1 0 0
Jas. Pike, Esq. ..... 1 1 0
M. Fiske..... 1 1 0
E. Beaumont ..... 0 10 6
Mrs. Cavell ..... 1 0 0
Ditto, for China ..... 1 1 0
Mrs. Ellis ..... 1 1 0
Miss Brain ..... 1 0 0
W. Oliver ..... 1 1 0
W. J. Biggs ..... 0 10 6
J. L. Wheeler ..... 0 10 0
J. Thornton..... 0 19 0
Rev. D. Martin ..... 1 1 0
W. Underhill ..... 0 10 0
A. Wheeler ..... 0 5 0

Boxes.

Mrs. Frankling ..... 0 19 4
Miss Tomes ..... 0 16 9
Ditto..... 0 5 7
Mrs. Alder..... 0 5 0
Mrs. Bennett ..... 0 11 0
Collections ..... 20 0 6
Mr. Thornton ..... 0 5 1
Exs.28s.6d.; 43l.17s.2d.

*Stokenchurch.*

Rev. C. Hyatt.

Sunday School ..... 1 3 9

## SHROPSHIRE.

*Ellesmere.*

Per Mr. S. Lea.

Collections ..... 0 19 6

Missionary Boxes.

Rev. J. D. Thomas.. 0 19 9
Sunday School ..... 0 14 7
2l. 13s. 10d.

*Oaken Gates.*

Sabbath School, for Special Chinese Fund ..... 2 12 0

*Wellington.*

A Working Man's present on his Wedding Day ..... 4 12 1

*Wistanswick.*

Sunday School Collection for Chinese Missions.

By Henry Hutson... 0 5 6
By Hugh H. Pearce 0 4 0
By Elizabeth Dackers 0 6 4
By Henry Royester. 0 4 2
1l.

## SOMERSETSHIRE.

*Bath*, J. Walker, Esq., (A.) 5 5 0
*Fulwood*, The late Mrs. R. Welman, (dec.) .....(A.) 2 2 0

*Shepton Mallet.*

Contributions, per Mr. Coombs ..... 8 10 1

*Taunton.*

Independent Chapel.

Juvenile Association, per Rev. W. H. Griffith, on account ..... 45 0 0

North Street Sabbath School, per S. Pollard, Esq..... 4 2 8

## STAFFORDSHIRE.

Per T. Hammersley, Esq.

*Ashley.* Collection 3 1 7
Ditto, Children's' Box ..... 0 2 11
*Tunstall.* Collection ..... 0 10 4
3l. 14s. 10d.

*Cheadle.*

Bethel Chapel ..... 3 5 0

*West Bromwich.*

Legacy of the late Mrs. Sarah Gilbert, per Rev. W. Forster and J. Whitehouse, Esq., less duty ..... 22 10 0

## SUFFOLK.

Auxiliary Society, per W. Prentice, Esq., on account...280 0 0

*Bury St. Edmunds.*

Whiting Street Chapel.

Rev. A. Tyler.

A Friend to Missions, for the Chinese Special Fund ..... 5 0 0
Ditto, for the Indian Special Fund ..... 5 0 0
10l.

*Woodbridge.*

Beaumont Chapel.

Rev. H. H. Scullard.

Subscriptions.

Mr. D. Coates ..... 1 1 0
Mr. W. Baker..... 1 0 0
Mr. J. Munro ..... 1 5 0
Mr. J. Frost..... 0 10 0
Mr. G. Taylor ..... 0 10 0
Rev. H. H. Scullard 0 10 0
Mrs. Catchpole ..... 0 10 0
A Friend..... 0 5 0

Boxes.

Mrs. Munro ..... 0 4 6
Mrs. Fulcher ..... 0 4 4
Mrs. Last ..... 0 11 0
Miss A. Cleaveland 0 1 6
Miss Smith ..... 0 6 6
Mr. Markham..... 0 8 6
Mrs. Edwards..... 0 4 10
Miss M. A. Smith ... 0 2 8
Miss S. Sheldrake... 0 4 0
Master G. Taylor ... 0 2 1
Collections ..... 5 14 5
Exs.14s.6d.; 12l.15s.5d.

## SURREY.

*Anerly.* Sunday School, per Mr. Peat ..... 1 10 6

*Clapham.* Mr. J. White & Friends 0 13 0

*Dorking.*

Subscriptions.

Rev. J. S. Bright ... 2 2 0
J. Dennis, Esq. ..... 2 0 0
T. Coules, Esq. ..... 1 1 0
Mr. Todman..... 2 0 0

Collected by—

Miss Smith, for Nagercoil Seminary..... 3 8 0
Mrs. Gosling ..... 2 0 0
Miss Edwards..... 0 13 6
Miss Todman ..... 1 12 10
Miss Smith ..... 0 11 10
Miss Reeve ..... 0 8 0
Miss O. Dennis..... 0 11 1
Miss Beckett ..... 1 18 9
Mr. Paddy..... 2 12 6
Mrs. King..... 0 7 1
Ester Whalby ..... 1 0 4
Eliza Peters..... 0 3 1
Sarah Weller ..... 0 2 7
Wm. Hy. Summers 0 12 0
Smaller Sums ..... 0 2 0
Girls' Sunday School 0 12 8
Infants' do. ..... 0 4 1
Mrs. Bright's Bible Class..... 1 0 10
Annual Collections 12 7 8
Widows' Fund ..... 4 10 0
Fractions ..... 0 0 4
Exs. 7s. 6d.; 41l. 4s. 8d.

*Epham Hill.* Collections 13th May..... 8 1 1

*Hersham.*

Rev. A. E. Lord.

Collection for China 7 14 0

*Kingston.*

Collected by Widow Summers ..... 0 8 7

Collected by Mrs. Dawson.

J. G. Dawson, Esq... 0 10 0
Miss Smallpiece..... 0 5 0
Mr. Ross ..... 0 1 0
Small Sums ..... 0 11 0
1l. 15s. 7d.

*Mitcham.*

Rev. G. Stewart.

Anniversary Sermons ..... 16 19 6
Sunday School Boxes 0 18 0

Boxes.

Mr. Hows ..... 1 14 0
Mrs. Carter ..... 1 4 5
Miss S. Nightingale 0 6 10
Mrs. Farmer ..... 0 18 4
Miss Tarrant ..... 0 2 6
Miss Dean..... 0 16 0
Miss Delporte..... 0 10 0
Miss East..... (A.) 1 1 0
Exs. 10s.; 24l. 0s. 7d.

*Norwood.*

Sermons and Public Meeting ..... 27 0 0
Mr. H. Heffer ..... 1 1 0
Miss Kershaw and Miss E. Kershaw 6 0 0
34l. 1s.

*Reigate.*

Rev. G. J. Adeney.

Collections, 20th May ..... 9 15 1

*Surbiton.*

Rev. I. Jacob.

Collections, 20th May ..... 5 9 3

*Tooting.*

Rev. F. F. Thomas.

May Collections..... 6 9 6
B. Millar, Esq..... 5 0 0
Treasurer ..... 1 1 0

Sunday Schools.

Boys' ..... 4 19 0
Girls' ..... 3 15 11

Collected by—

Miss Hans..... 1 7 3
Mrs. Chapman ..... 0 12 0
23l. 4s. 8d.

## SUSSEX.

*Lindfield.*

Rev. J. E. Judson.

Collections ..... 5 15 4
John Copeland, Esq. 3 3 0
Mr. T. Durrant ..... 1 0 0
Mrs. T. Durrant..... 1 0 0
Mr. E. Durrant ..... 1 0 0
Mr. A. Ellis ..... 0 10 0
Rev. J. E. Judson ... 0 10 0
Mrs. Jackson ..... 0 10 0
Sunday School, per Mr. Wells ..... 1 2 6
A Poor Widow's Missionary Box... 0 11 4
Ardingly Collection 1 11 3
16l. 13s. 5d.

*St. Leonards-on-Sea.*

Legacy of the late Jno. Moore, Esq., per Rev. W. P. Lyon and P. Johnston, Esq.

Duty Paid .....500 0 0
Duty Deducted .....225 0 0
725 0 0

*Coventry.*

Well Street Chapel.

For Widows' Fund 1 17 8

*Great Alne, near Henley in Arden.*

G. C. Hay, Esq. (D.) 10 0 0

*Leamington.*

Spencer Street Chapel.

Rev. A. Pope.

Lady Carnegie..... 2 0 0
Rev. W. Wild ..... 2 0 0
Mr. Tayler..... 2 0 0
Miss Pasmore..... 1 1 0
Mr. J. Hordern ..... 1 0 0
Miss Smith ..... 1 0 0
Mr. Middleton ..... 1 0 0
Mr. Hezekiah Clark 1 0 0
Mr. Ellis..... 1 0 0
Rev. A. Pope ..... 0 10 0
Mrs. Gill..... 0 10 0
Mrs. H. J. Willoughby ..... 0 10 0
Mrs. Edgecumbe Daniel ..... 0 5 0
Quarterly Subscriptions ..... 9 5 8
Boxes and Cards ... 1 11 3
Sunday School Box, by Mr. W. Willoughby ..... 0 12 6
Annual Sermons ... 21 7 4
Public Meeting ..... 13 7 0
Exs.20s.0d.; 58l.19s.3d.

Rev. T. Greenfield (D.) 5 0 0

*Stretton-under-Fosse.*

Rev. J. F. Alexander 1 0 0

*Withybrook.*

Rev. D. Prain.

Daniel Haselwood, Esq. ..... 1 0 0
Mrs. Tomlinson..... 0 7 0
Mrs. Prain ..... 0 7 6
Mrs. Watts ..... 0 3 9
Mrs. Townsend, jun. 0 1 6
1l. 19s. 9d.

## WILTSHIRE.

*Lacock.* Contributions ..... 1 0 0
*Mere.* A Friend ...100 0 0

## WORCESTERSHIRE.

*North Malvern.*

Rev. P. C. Turner.

For Widows' Fund 2 10 0

## YORKSHIRE.

*Barnsley.*

Rev. B. Beddow.

Subscriptions.

Mr. S. B. Jackson... 1 0 0
Mrs. S. B. Jackson.. 1 0 0
Mr. John Shaw ..... 1 1 0
Rev. B. Beddow ..... 0 5 0
Ladies' Missionary Working Society.
Produce of Sale ..... 36 16 0
Mrs. Cauter's Missionary Box ..... 0 10 0
Miss Carnley's do... 0 5 6
Master Beddow ..... 0 3 6
49l. 15s.

Mr. R. Birks..... (A.) 1 0 0

*Bradford.*

Salem Chapel.

Collection for Extended Operations in India and China ..... 20 17 9

*Bridlington.*
Missionary Boxes.
Mr. F. Thompson ... 0 10 0
Mr. G. Thompson . 0 12 6
1*l.* 2*s.* 6*d.*

*Darfield near Barnsley.*
Miss E. Haxworth, for the Special Chinese Fund ..... 2 0 0

*Goole.* Capt. Moody, per Rev. S. Gladstone ..... 3 0 0

*Halifax District.*
H. J. Philbrick, Esq., Treasurer.

*Stainland.*
Mr. B. Mellor ..... 2 2 0

*Sowerby.*
Collections, 2 years. 5 0 0

*Halifax.*
Square Road Church.
Collections, June 10th ..... 121 5 10

Sion Chapel.
Collections, June 10th ..... 26 19 6
Collected by—
Mrs. Appleyard ..... 4 13 0
Miss Whiteley..... 1 6 0
Miss Youd..... 18 0 0

Harrison Road Chapel.
Sunday Scholars, High Road Well... 1 6 5
Collections, June 10th ..... 14 6 0
Annual Meeting, June 11th ..... 13 11 4
Exs. 2*s.* 10*d.*; 217*l.* 8*s.*

*Leeds.* R. W. Hamilton, Esq., for a Native Teacher at Nagercoil, to be called Richard Winter Hamilton 15 0 0

*Pickering.* Subscriptions for 1859, received too late for the annual list ..... 3 11 0

*Scarborough.* Excelsior..... 0 5 0

*Selby.*
Per Mr. R. A. Shaw.
Subscriptions.
Master B. Coulson.. 2 2 0
Mr. Morrell ..... 1 0 0
Mr. John Foster..... 0 10 0
Mr. W. Allison ..... 0 10 0
Collected by Miss L. Rawson ..... 1 14 8
A Friend, for the India Schools ..... 0 12 6
Collected by Mrs. T. Jackson ..... 0 17 6

Missionary Boxes.
Miss Mann ..... 0 1 10
Sunday School, First Class Girls..... 1 2 4
Second ditto..... 0 15 0
Third ditto ..... 0 14 8
First Class Boys ... 0 1 5
James Clarkson's Boys ..... 0 3 6
Mrs. Laycock's Children..... 0 1 2
Joseph Lee . ..... 0 0 10
Collections after Services and Public Meeting ..... 14 16 4
Exs. 8*s.* 4*d.*; 24*l.* 15*s.* 5*d.*

*Sheffield and Attercliffe* Auxiliary, per J. W. Pye Smith, Esq. .....124 19 8

*Upper Mill, Saddleworth.*
Young Men's Missionary Society, per Mr. J. Broadbent ..... 3 3 6

*Whitby.*
Silver Street Chapel.
Rev. J. C. Potter.
Ladies' Working Society, for Mrs. Addis's School, Coimbatoor ..... 20 0 0

WALES.
*Carmarthen.* Legacy of late Mrs. Anne Grilliths, with interest, per Dr. Lawrence ..... 20 8 0

*Coity.*
Collection ..... 1 9 4
W. Thomas's Missionary Box ..... 0 7 0
1*l.* 16*s.* 4*d.*

*Groestwyd.*
Rev. R. Hughes.
Missionary Box..... 0 10 5

*Milford* Tabernacle.
Mrs. Roberts, Studdolph Hall..... 2 0 0
John James, Esq., Woodson ..... 1 0 0
C. Evans, Esq..... 1 0 0
A Friend..... 1 0 0
Mr. Lile ..... 0 10 0
Monthly Missionary Collection ..... 1 8 1
Senior Class of Girls in Sunday School. 0 6 6
Junior Classes Do.. 0 9 5
Boxes.
Boys' ..... 0 9 4
Miss P. Symmons... 1 1 1
Mrs. Stephens ..... 0 6 4
Miss Kate James ... 0 5 5
Sunday and Public Collection ..... 4 8 4
Exs. 4*s.* 6*d.*; 14*l.*

*Pwllheli,* Miss Imlach, for Superannuated Missionaries ..... 1 0 0

*Quinta, near Chirk.*
Collections after Sermons by Rev. Dr. Boaz..... 8 4 11
Missionary Box of the Two Children of Wm. Porter..... 0 5 6
Quinta Missionary Box ..... 0 5 0
Exs. 5*s.* 5*d.*; 8*l.* 10*s.*

*Rhicos, near Hirwaun* ..... 0 13 6

SCOTLAND.

*Buchan.*
Rev. A. Lind.
Female Branch.
For the Native Teacher, Adam Lind ..... 10 0 0
For the Orphan Girl, Mary Buchan, at Benares ..... 3 0 0
For the African Mission ..... 2 0 0
15*l.*

*Campbeltown.*
Rev. Dr. Boyd.
The Missionary Society in connection with the United Presbytr. Church 5 0 0
Dr. Boyd's Young Mens' Class, towards the support of a Male Native Teacher in the South Seas ..... 2 10 0
Dr. Boyd's Female Class, towards the support of a Female Native Teacher, South Seas..... 2 10 0
The Long Row Chch. Sabbath School, for India..... 0 10 0
Ditto, for China..... 1 0 0
Ditto, for South Seas 0 10 0
12*l.*

*Denholm.*
Rev. J. McRobert.
Monthly Prayer Meeting ..... 0 13 6
Mrs. McRobert's Box ..... 0 17 0
Two Friends ..... 0 19 6
2*l.* 10*s.*

*Dundee.*
G. Armitstead, Esq., per Mr. Rough .. 50 0 0
Ditto, to be placed at the disposal of Rev. G. Hall, Madras ..... 25 0 0
75*l.*

Mrs. Wright, per Rev. R. Lang, for Extended Operations in India ..... 10 0 0
Speed's Close Sabbath Evening School ..... 0 3 11

*Dunkeld.*
Per Mr. J. Scott.
Monthly Prayer Meeting ..... 1 16 1
A Few Friends ..... 0 7 0
Exs. 7*d.*; 2*l.* 2*s.* 6*d.*

*Edinburgh*
Auxiliary Society.
Per Mr. W. F. Watson.
Richmond Place Church.
Rev. H. Wight and Rev. W. J. Cox.
Collected by Miss Fraser ..... 0 12 6
Jessie Craig ..... 0 6 0
Agnes Harchie ..... 0 1 0
Alexr. Miller ..... 0 1 8
Jno. Deck ..... 0 10 0
Mrs. Johnston ... .. 0 10 0
H. D. Young..... 0 3 0
Rev. H. Wight..... 2 0 0
Hugh Brown ..... 5 0 0
Henry Bruce..... 10 0 0
19*l.* 4*s.* 2*d.*

F. S. T., for Mrs. Lewis ..... 2 10 0
Collected by Mr. Jno. F. Moffat, 9, St. David Street 1 6 6
*Fraserburgh,* (per Mr. Donald), a Member of the Free Church..... 10 0 0
*Leith,* Junction U.P. Church, Rev. Fras. Meurs ..... 5 0 0
*Preston, Whithorn,* Miss Dickson, for Surinam Mission 0 10 0
3*l.* 10*s.* 8*d.*

Per Rev. W. Swan.
For Pathras Teacher, at Benares, from Two Friends 20 0 0
For Rev. J. Mullens, Calcutta, from Rev. W. Swan..... 5 0 0
25*l.*

*Falkirk.*
Collected by Mrs. Smith, for the Native Teacher, John Craig.
Mr. C. Jeffrey ..... 1 0 0
Mr. J. Smith..... 1 0 0
2*l.*

*Fenwick,* Rev. W. Orr, Female Missionary Society ... 4 0 0

*Forres,* Annuity of the late Mr. T. Ross ..... 6 13 0
*Fraserburgh,* Mr. J. Park and Mr. J. Wemyss, for the Native Teacher, Jonn Fraserburgh 10 0 0

*Glasgow.*
Renfield St. U. P. Church.
Rev. Dr. Taylor.
Collection ..... 12 0 0

Miss Harley's Young Ladies, for the Native Girl, Jane Harley, at Calcutta ..... 4 0 0
Mr. J. Leek, Tobacco Money ..... 1 0 0
Mr. T. Shields..... 0 10 0

*Huntly.*
Mr. J. Cruikshank, Treas.
Collections from Members ..... 3 13 0
Female Society ..... 5 0 0
Juvenile Ditto..... 6 5 5

Free Church.
Rev. H. M. Williamson.
Missionary Sermon 3 5 0

Congregational Chapel.
Rev. R. Troup, M.A.
Missionary Sermon 32 10 0
Public Meeting ..... 5 4 2
55*l.* 17*s.* 7*d.*

Including 6*l.* for Rev. Dr. Legge's School, at Hong Kong.

*Inverury.*
Rev. J. Miller.
Collection ..... 2 8 0
Missionary Box ..... 1 12 0
4*l.*

*Kirkcaldy,* Annuity of the late Mr. R. Philp.. ..... 4 0 0

*New Deer* Bible and Missionary Society, per Mr. Ironside, for the Chinese Mission . 5 0 0

*New Lanark.*
Rev. P. Anderson, Pres.
Mr. John Lyon, Treasurer.
Sabbath Morning Schools, for the support of an Orphan Boy, India 2 10 0
For Widows and Orphans of Missionaries..... ..... 1 0 0
Mrs. Prentice, for India ..... 1 1 0
Mrs. Bertram, for China ..... 1 0 0
Miss Finlayson's Card, for China ... 0 7 6
5*l.* 18*s.* 6*d.*

*Paisley,* Mrs. J. McCallum, sen., Family Box, for New Missions in Central South Africa ..... 0 14 0

*Portsoy,* Legacy of Mrs. Margaret Badenoch, one-fourth of residue, less expenses ..... 31 3 2

*Rendall, Orkney,* Contributions, per Mr. A. Smith ..... 4 17 0

*Stromness, Orkney,* United Presbyterian Church, Rev. W. Stobbs, Contributions, per Mr. W. Dunnett... 14 1 0

### IRELAND.

Hibernian Auxiliary Society, per Rev. J. Hands..... 100 0 0

*Belfast.*

Mr. A. Kent .....(A.) 1 0 0
Mr. R. Magill ...(A.) 0 10 0
Ditto, for Publications ..... 0 4 0
1*l.* 14*s.*

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Ladies' Auxiliary Society.

Mrs. W. G. Herklotts, Treas.

For General Purposes..... 15 0 0
For the Native Evangelist, Ebenezer Miller ..... 10 0 0
For Extended Operations in India and China ..... 10 0 0
For Native Girls, Caroline Twiss and Isabella Jay ..... 6 0 0
For the Missionary Ship ..... 1 0 0
For the Repairs of ditto ..... 1 0 0
43*l.*

### GENEVA.

Ladies' Missionary Society, for Missions in Bengal ... 39 10 6

### ST. PETERSBURG.

British and American Chapel.

Rev. E. Corbold, Pastor.

Mr. W. Lee, Treasurer.

Collected by Miss Mirrielee's Book.

Mrs. Corbold .....Rs. 5 0
Mrs. Eales ..... 3 0
Miss Ellis..... 3 0
A Friend ..... 21 0
Miss Funck ..... 6 0
Mr. W. S. Mirrielees ... 20 0
Mr. Muir ..... 25 0
Miss M. Nystrom ..... 3 0
Mrs. E. Webster ..... 4 0

Collected by Mrs. Chas. Bell.

Mrs. Bell ..... 10 0
Mrs. C. Bell..... 3 0
Mr. and Mrs. C. Bell... 14 0
Mrs. Davison..... 3 0
Miss Hoggart ..... 5 0
Mrs. Manners ..... 10 0
Mr. Muirhead ..... 3 0
Mrs. Muirhead..... 3 0
Miss Munns ..... 52 0
Mr. Norman ..... 5 0
Mrs. Romanis ..... 7 50
Mrs. Stevenson..... 25 0
Mr. J. E. Sunderland... 6 0
Mr. Witters..... 3 0

Collected by Mr. Prince.

Mr. W. Moxon ..... 10 0
Mr. T. Pellikoff ..... 10 0
Mr. and Mrs. Prince ... 10 0
Mr. A. V. Prochoroff ... 3 0
Two Friends ..... 20 0

Collected by Mrs. Lee.

Master John Moss ..... 1 0
Mrs. Moss ..... 13 50
Mrs. Lee ..... 13 50
Mrs. Morrison and Son in 1859..... 3 0
Miss M'Gregor ..... 3 0
Mr. S. Sheperdson ..... 5 0

Collected by Mrs. William Gibson.

C. ..... 1 0
An Englishman ..... 1 0
A Friend ..... 1 0
A Friend ..... 2 0
G. M. ..... 2 0
G. M. W. ..... 3 0
Rev. J. Key..... 10 0
Mr. J. Kinnell ..... 3 0

Collected by Miss M. Spink.

Mrs. Carlberg ..... 1 0
A Friend to the Society ..... 0 50
From an English Friend..... 0 50
In lesser Contributions ..... 0 20
Collected at the Chapel for Widows and Orphans of Missionaries ..... 117 70
For general objects .... 57 90
Contributed by the Children of the British and American Chapel Sunday School..... 8 15
R. 540 45

Disposition of the Foregoing:—

I. Towards the support of Native Teacher, William Swan, by Miss Funck 3 0

II. For Native Teacher, Alexandroffsky.

Mrs. Bell ..... 10 0
Mr. and Mrs. C. Bell ... 14 0
Miss Hoggart..... 5 0
Mrs. Manners ..... 10 0
Mrs. Romanis ..... 7 50
Mrs. Stevenson..... 25 0
R. 71 50

III. For Native Scholar at Nagercoil.

Catherine Codman Ropes ..... 20 0

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